854 11. kalaɻodnẽ daẽ ɻoʔdnoherẽ (b1)
Take it from the front! Take it from the back!

Or else, amidst great bursts of laughter, she takes the child and pretends to be going to throw him to the ground:

12. ãmdam nõm tebũ nihiɻi (b1)
(The mother) "I am going to throw you!" (the child) "I don't want to!"

855 593 Reciprocally, the children surround their mother with a tenderness that is demanding and sometimes unquieting. At the time of leaving group b1, we jokingly proposed to a little girl (b5) that we take her with us. Her response was very characteristic, and at the same time similar to that which many other children would have made under the same circumstances:

13. hõdnjẽ odengenãhien ŝuadaʔien tanãhnãdaje. (b1)
No! I don't want to go! I am afraid! Mama would cry!

And another observation also makes evident the affection which is always present on the part of the child: a father (C20) brings wild honey and begins by giving some to his son (C22), and only then to his wife (c21); the child, worried, watches his father's movements to see if his mother will receive her share.

● [862] 855 593 During the period which precedes weaning, the child lives in as great intimacy with his father as his mother. Like the latter, the father takes care of him, holds him in his arms, wipes up his excrement when necessary, etc. Later, the child lives closer to his mother. She carries him on trips till he can walk, and later he walks at her side. He remains with her at camp or village while his father goes hunting. However, the proprieties of relationships depend first of all on the sex of the child. A father shows more interest in his son than in his daughter, since he must teach him the masculine techniques and occupations: and the same thing is true concerning relationships of a mother and daughter. But as a whole, the relationships of the father with his children show the same [843] tenderness and solicitude that we have previously mentioned. The father plays with his child while carrying him on his shoulder (alakuiriginare, b1). He makes weapons to fit the size of the child's little arms:

14. mĩnde tauirẽtnore ikõlãagetire (b1)
The father makes arrows for the child.

736 [69] Concerning a young male orphan, nearly an adolescent, it was said to us one day that "he does not go hunting because he has no father to make him a bow." In certain cases, the father must extend his care and, to a certain degree, substitute for the absent

846 252 them between herself and the baby. For the first time, she exchanges some words with her neighbors while laughing.

846 252 224 In the meantime, A21 has cleaned the irara. He gives the stomach, the large intestine, the small intestine to a2 (wife's sister); she, aided by her daughter a5, cleans the intestines, puts them on to cook and begins to eat them with a5 and a3.

A21 cuts the tail of the irara, cooks it rapidly, and eats it with his wife and baby.

The three bats have been given to a2 (wife's sister) and a14 (sister), who divides her lot with her son A16 and her son-in-law A15. a22 cooks the lizards and the organs (liver, heart, lungs, spleen, kidneys of the irara). She gives the whole thing to her husband, who gives a piece of liver to the baby and divides the rest with his wife.

All of these operations are carried out very rapidly in a sort of hurry, and are finished at the end of a half-hour. At 30 minutes past 15 o'clock, a22 lights a different fire from the one that each household uses, and places the irara there. She then goes to take her first bath in the river, and brings back some water in a gourd to wash the baby. Toward 16:15 the cooked irara is taken from the fire by A21. At this moment everyone has returned to camp and has taken his habitual place. A21 and a22, seated near the new fire, occupy a central position. A21 cuts the irara into five pieces and divides it among the members of the family, as was said previously. (1)

1. Cf. above, p. 74 f.

From that time on, A21 and a22 take up normal activity and are no longer distinguished from their companions.

846 Thus the period of abstinence is characterized by relative isolation of the couple in question, which is at the same time under a certain number of taboos (social contacts, baths, preparation of food, dress, eating of certain foods). It ends at the moment when the child takes its first meal not consisting solely of milk (in this [224 case the lizard eggs and the irara liver. This meal is part of a hunting ● 862] feast offered to the group by the parents who up to now were under the taboo. However, the atmosphere in which these operations are carried out merits attention. No solemnity surrounds them, and the parties concerned perform them with the same routine and nonchalance which characterizes daily activities. It is not a question then of a ceremony with the psychological implications which this term carries, but of a collection of acts which must be done, and are done, with a minimum of attention accorded to their exceptional character.

853 nail she opened the rat and threw the viscera and
252 the rat on the coals. Within 15 minutes that rat was eaten, entrails and all, while Kaoro and I looked on in a state of horrified fascination.
[262] Children thus begin by eating broiled meat and fish; pieces of sour, gritty manioc cake are given to them at a more advanced age.

PUBERTY

881 When a boy reaches the age of 14 or 15 he has
[304] his upper lip and the septum of his nose pierced with a sharpened fibula of a monkey ("macaco-prego"). One man holds the boy's arms, another his head, while an older male relative performs the piercing. Small plugs of bamboo are then placed in the holes. The following night the shaman leads the band in singing and dancing. Food is prepared in large quantities and offerings are made to the ghosts who are believed to be present
[553] at the ceremony. The boy is now given a name which he will keep throughout his life. If the boy's father is dead he will use his father's name. If the father is alive he will use the name of some dead member in his grandfather's generation. In this way names are passed from one generation to another. An important part of the boy's puberty ceremony is the ritual beating administered by the old men of the band. He is now permitted to take part in the singing and can be present when the sacred flutes are played in the flute hut. Although this creates an attitude of obedience to the older men, he still continues to be abusive toward the women of the band. His unmarried female cross cousins now begin to notice him and openly show their desire to go hunting with him.

The puberty ceremony for girls is much more elaborate. After a girl has her first menses her father builds a small hut in the center of the camp, in which the girl is secluded. She must remain in this hut day and night and is attended by her
[202] female relatives. The chief then calls all members of the band together, even sending messengers to distant hunting parties. When the band is united the chief organizes a hunt in which all the men take part, and they must remain away from the
[251] camp until the moon is full. While on the hunt they accumulate a great quantity of smoked meat. When the moon is full, the men send a messenger to the camp to whom the women give some of the